

The Mississippi Baptist Record will be furnished to subscribers at \$2.50 a year, including postage.

The subscription price is required in advance, and at the expiration of the term paid for the paper will be stopped. All money for the paper should be sent by Post Office order or Clinton P. O., Registered letter, or Express, to M. T. Martin. All communications for the paper should be sent to J. B. Gamble.

Post Address, Clinton, Miss.

# MISSISSIPPI BAPTIST RECORD.

INTEGRITY, AND FIDELITY TO THE CAUSE OF CHRIST.

VOL. I.

CLINTON, MISS., THURSDAY, JANUARY 10, 1878.

NO. 50.

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CLINTON, MISS.

TUESDAY, JAN. 10, 1878.

*Close of the Volume.*

With this number we close the first volume of the Record. The success which has crowned our efforts to establish the paper calls for gratitude to friends, helpers, and above all, to God. In all respects we have succeeded beyond our expectations, and we have found the dates of our position more pleasant than we expected. Of course, we have been compelled to differ from many brethren on many points, but we are not aware that we have given any offense to more than two persons. We hope they have cool off before now. Our brethren have borne with our mistakes, and cheerfully given us their aid and comfort. It is proper that we should offer them our thanks, which we now do uniformly.

It is but natural that we should take some pride in the position which our Record has won in the ranks of the Southern press. We do not believe that ours is the best paper published; but we think, as Bro. Freeman did about his preaching, it beats as many as beat it.

Our relations to our brethren of the press have been satisfactory. We have been treated with marked kindness by our editorial brethren.

We have not labored for nothing that have been partially paid for our work, and have a good prospect before us.

Then, we have been puffed sufficiently to satisfy our desires in that direction; besides, we have the evidence that we have accomplished good for the cause of Christ. Testimonials to this effect have come from many quarters, and they make us glad. Beyond this, we can truly say, that we close the volume with the kindest of feelings toward all mankind. We have not the least hard feelings toward any living person.

With the past secure and the future hopeful, with an increasing patronage, and many, and able writers, male and female, to aid us in our work, with good health, and good wishes for every body, the Editor of the Record is happy.

In this happy frame of mind we close this our first volume to begin the second, with the hope of doing better than we have in the past.

**History of Mississippi Baptists.**

We notice with pleasure that Bro. N. L. Clark is furnishing us the *Southern Baptist* a series of articles on the history of the early Baptists of this State. The question of a history of the Baptists of Mississippi has been agitated more or less for several years, and very recently in columns by one of our correspondents. Shall we have such a history? That it is desirable to have such a work, we think no one will question. And if so, it ought to be remembered that to lose time in its preparation is to lose much beside time. There are in different sections of the country venerable brethren who know about Baptist affairs in their localities, dating back thirty, forty, or even fifty years, who will not be with us ten years hence. They can contribute from recollection much that would make such a history valuable. We have no time, thereore, to waste. As Bro. Clark has made a beginning, why not encourage him to enlarge his plan, and by the help of brethren all over the State, give us a book form a history of Mississippi Baptists up to date. Many brethren would gladly co-operate with him, and we will be glad to give him the use of the Record. We ask for an expression of opinion on the subject. What say Els, C. B. Young, I. Smith, M. P. Lowrey, H. B. Haywood, St. Clair, Lawrence, A. J. Seal, O. D. Bowen, C. M. Gordon, the *Southern Baptist*, and the brethren generally? Would not such a memorial of our fathers help the pity of this age? Speak out brethren.

**The College.**

New students are coming in rapidly, and still there is room. Board is very cheap. It messes \$7.50 per month, in the hall not more than \$10.00, in good private families \$12.50. Send the boys along and they will be well cared for and instructed. Now

## Extraordinary Teaching.

Bro. J. L. Burrows, pastor of the Broadway Baptist Church of Louisville, published in the last *Western Recorder*, a defense of African summer sons which fairly lays Pike and the rest of the diony tribe in the shade. He does not apologize for the irregularity of such immersions, and squeezes them in on the score of the good intention of the immersed, but he mounts boldly and at once to the full height of his doctrine. He maintains that Pedobaptist ministers are New Testament ministers; that they act under the authority of the commission, and that preaching and baptizing go together. The Scripture, and hence, Pedobaptist ministers have a right to baptize; i.e., immerse, and that they ought to do it, and we ought to encourage them to do so, and receive their immersions as valid. This is all very clear and very logical, admitting the first proposition to be true. The right to preach carries with it, we think, the right to baptize. This is the Bible view of the case.

But let us try this reasoning. We will form a syllogism for the sake of plainness.

Pedobaptists ought to immerse people.

But Pedobaptists do not believe the Simeons teach immersion. Hence, Pedobaptists ought to do in the name of God, and as by the authority of God, what they do not believe He has commanded.

Again, "whatsoever is not of faith is sin."

Pedobaptists do not believe in immersion, but oppose it. Therefore, it follows that, for Pedobaptist to immerse people is a sin. But God authorizes them to do so; it follows again that God authorizes them to commit sin.

Shades of all the Apostles and Prophets protest!

We will not enter upon an argument at large against the position of Bro. B. The *Recorder* very justly says his first proposition is wrong. Pedobaptist ministers are not New Testament ministers. The Bible knows nothing of an unbaptized, alien ministry. In a Bible sense there is no such ministry. We are sorry Bro. B. makes such a position—sorry, not for the denomination, for it will not be shaken; but on account of Pedobaptists, for they themselves will not accept the doctrine; but we are sorry, that sqd noble and worthy a man as Bro. Burrows will make himself the object of much and unpleasant criticism. We may have more to say on the subject.

**Bro. Young Heard From.**

SARDIS, Miss., Dec. 29, 1877.

*Bro. Gambrell:*—

You requested my decision in reference to the little matter of dispute between yourself and Bro. Lipsey.

I would state that I do not remember the precise language or phraseology you used; yet I do know that no such proposition was made on my part.

You said anything you said anything,

and so on. You said anything

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CLINTON, MISS.  
THURSDAY, JAN. 10, 1879.

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